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fair insight into the nature and meaning of the Talmud by means of a bird's-eye view of the history of its growth and fortunes from the earliest germ in the sopheric tradition down to our day. We can think of few men better qualified for the task than Dr. Bernfeld, whose name is a household word in modern Hebrew literature, who knows the Talmud at first hand, and who is in touch with the best critical thought of today. His book, though popular and in sympathy with his subject, is conceived in a purely scientific spirit. We suspect that Dr. Bernfeld would have no patience with anything savoring of apologetics. The style is brisk with occasional flashes of Renaissance brilliancy, and aglow with life and color throughout. The names of the chapters are: "The Oral Law," "The Talmud or the Gemara," "The Historic Development," and "The External Fortunes."—EPHRAIM FELDMAN.

The Last Years of Saint Paul. By the Abbé Constant Fouard. Translated with the author's sanction and coöperation by George F. X. Griffith. (New York: Longmans, Green & Co., 1900; pp. xiii + 326; \$2.) This book, which bears the sanction of the Roman Catholic church, is a companion piece to the author's previous work, *Saint Paul and His Missions* (1894). It treats of the life of the apostle, beginning with his first Roman imprisonment, but it also treats of the work of the other apostles and of the life of the Christian church following the course of events down to and including the fall of Jerusalem. The title of the book, therefore, seems too narrow. Not only does the book satisfy the demands of the censor, but we are told in the preface that the aim of the work is to show how the apostle, who had vanquished the gentile world, creating in every land churches and episcopal sees, urged by the Divine Master, comes to Rome to merge his apostolate in that of Peter, the supreme pastor. We are therefore prepared for the course of thought which the book will follow. The author does not set before us the processes of his reasoning, but merely his conclusions, so that the book will interest those who do not wish to be troubled by processes, but desire the infallibility of the printed page.—HAMILTON FORD ALLEN.

Die ersten fünfzehn Jahre der christlichen Kirche. Von Ludwig Albrecht. (München: Beck, 1900; pp. xi + 276; M. 3.) The historical material for this book is made up from the events recorded in the first twelve chapters of the book of Acts. The book is not, however, a running commentary on this portion of the New Testament;

it is rather a connected history in compact form, written, not for a small circle of students, but for the larger Christian public. The author believes firmly in the trustworthiness of his material and writes with a warm enthusiasm concerning the stirring events of the very early days of Christian history. The thirty-five pages of critical notes, appended to the volume, show that the author has made a careful and detailed study of the events covered by the book.—*Luthers Auslegung des Alten Testaments, nach ihren Grundsätzen und ihrem Charakter untersucht an Hand seiner Predigten über das 1. und 2. Buch Mose (1524 ff.), von Karl Eger.* (Giessen: Ricker, 1900; pp. 46; M. 1.40.) The purpose of the book is stated in its lengthy title, and it is entirely just to say that the author has accomplished, in a very creditable manner, what he set out to do. In selecting the sermons on Genesis and Exodus as the basis for the great Reformer's interpretation of the Old Testament, rather than the expositions of the psalms, the author has done wisely, for it is Luther's conception of the place of Israel in God's great plan of salvation which the author wishes to make prominent. As we read the many citations from Luther's sermons in the book under review, we are again reminded of the fact that Luther firmly believed Jesus Christ to be the one central figure of Old Testament history. The Old Testament saints are to him types of evangelical Christians who are justified before God on account of their faith in the Christ who was yet to come. Some of the passages quoted show that, great exegete that Luther was, he was not entirely free from the traditional scholastic methods of interpretation current in his century. His moral judgment, too, is sometimes at fault, as, for example, when he says that Moses was prompted by the Holy Ghost to kill the Egyptian, but that we must not follow Moses and do likewise. In such passages Luther has given speculative theology a good example of the drastic inconsistency to which a narrow, dogmatic view of inspiration may lead even a good man and careful scholar.—ALBERT J. RAMAKER.

Das Mönchthum; seine Ideale und seine Geschichte. Von Adolf Harnack. Fünfte verbesserte Auflage. (Giessen: Ricker, 1901; pp. 60; M. 1.20.) This is a lecture delivered twenty years ago in Darmstadt, and since then published in five successive editions. Written when Harnack was a young man, it retains its original style and contents, with the exception of a few emendations made to bring it into harmony with the present views of the author. Though brief, it is an